A BELIEVERS *Laſt Day*, is his *Beſt Day*.

A

SERMON

Preached at the

FUNERAL

OF

Mris MARTHA RANDOLL,

At *Chriſts* Church, *London*, June 28. 1651.

By *Thomas Brooks*, late Preacher of the Goſpel at St. *Margarets Fiſh*-ſtreet-Hill.

Thou wilt guide me by thy Counſel, and after receive me to glory. Pſa. 73. 24.

Light is ſown for the righteous, and joy for the upright in heart. Pſal. 97. 11.

Ejus eſt timere mortem, qui ad Chriſtum nolit ire. *Cyp.*
Timor mortis pejor, quam ipſa mors. *Eraſ.*
Senibus mors in januis, adoleſcentibus in inſidiis. *Bern.*

LONDON, Printed for *John Hancock*, *Senior* and *Junior*, and are to be ſold at the Three Bibles, being the firſt Shop in *Popeshead-Alley* next to *Cornhill*. 1673.

BRITISH
MUSEUM

To my worthy and beloved Friends

Mr. John Ruſſel, *and* Mrs. *Martha* his Wife.

And to Mr. *Thomas Randoll*; all happineſs in this world, and that which is to come.

My dear and worthy Friends,

THE enſuing Sermon was preached upon your importunity, and printed alſo upon the ſame account; you know no thing would ſatisfie your ſpirits, but the printing of it, which at laſt made me unwillingly willing to anſwer your deſires: not that I delight to deny your deſires, nor becauſe I prized it, but becauſe I thought it not good enough for you, nor worthy of that weight that you laid upon it, it being but the fruit of ſome ſhort broken meditations. I have now publiſhed theſe Notes which in all love I preſent to you; they were once in your ear, they are now in your eye, and the Lord keep them ever in your hearts. If there be any thing in this Sermon worth the having, it is not mine but the Lords, through grace; I know that my beſt actions ſtand in need of

ſweet

ſweet odours, a golden cenſer.

Dear Friends, You know we muſt a
fall in the wilderneſs of this world, b
gathered to our fathers, go hence and b
no more ſeen: *Abraham* and *Sarah* mu
part, *Jacob* and *Rachel* muſt be ſepara
ted, *David* and his Child muſt be ſeve
red. Our dayes are numbred, our perio
of time appointed, and our bounds w
cannot paſs. *All fleſh is as graſs, an
the glory thereof as the flower of the field*
therefore don't mourn as perſons with
out hope, neither be like *Rachel* tha
would not be comforted. To that pur
poſe take this counſel.

Firſt, Dwell much upon the ſweet be
haviour of others, under the loſs o
their near and dear relations. Whe
God had paſſed the ſentence of de
2 Sam. 12. 20. upon *Davids* child, he *aroſe from th
earth, and waſhed, and anointed himſelf
and changed his apparel, and came int
the houſe of the Lord, and worſhipped
then he came to his own houſe, and when h
required, they ſet bread before him, an
he did eat.* When his ſervants queſtione
Verſe 23. this action, he anſwers. *Now he is dead
wherefore ſhould I faſt? Can I bring hi
back again? I ſhall go to him, but he ſha
Lev. 10. 22, 23. not return to me.* So when *Aarons* ſon
were deſtroyed by fire for their offerin
up ſtrange fire, *Aaron* holds his peace

bridled his passions, and submitted veerly and quietly to divine Justice. So hen it was told *Anaxagoras* that both s sons (which were all he had) were ead; being nothing terrified therewith, e answered, *I knew I begat mortal eatures. *Dransi* people in *Thrace*, ury their children with great joy, but their birth lament grievously, in re- rd of the miseries that are like to be- ll them while they live.

Secondly, In time of crosses, losses nd miseries, 'tis the wisdom of believers look more upon the Crown, than up- the Cross, to dwell more upon glory an upon misery, to eye more the bra- n Serpent that is lifted up, than the ry Serpent that bites and stings. *Basil* eaketh of some Martyrs that were cast t all night naked in a cold frosty time, nd were to be burned the next day, how ey comforted themselves in this man- r; *The winter is sharp, but Paradise is eet:* here we shiver for cold, but the some of *Abraham* will make amends r all. *Galen* writes of a Fish called *ranoscopos* that hath but one eye, and t looks continually up to Heaven: a hristian under the cross should alwayes ave an eye looking up to Heaven, that his soul may not faint, and he may ive glory to God in the day of visitation.

* *Sciebam me genuisse mortales.*

2 Cor. 4. 16, 17, 18. Heb. 10 34. & 11. 24, 25, 26, 35. & 12. 1, 2, 3. *Basil ad* 40. *Martyr.* *Tolle cœlum nullus ero*, said the Philosopher.

Let Heaven be a mans object, and the earth will be his abject. *Chryſoſtome, Auguſtine.*

on. It is recorded of *Lazarus*, that after his reſurrection from the dead he was never ſeen to laugh, his thoughts and affections were ſo fixt in Heaven though his body was on earth, that he could not but ſlight temporal things, his heart being ſet upon eternal things. A man (ſaith one) would dwell in this contemplation of Heaven, and be loth to come out of it. Nay, ſaith another, a man might age himſelf in it, and ſooner grow old than weary.

Thirdly, Compare your mercies and your loſſes together, and you ſhall find that your mercies will wonderfully outweigh your loſſes; you have loſt one mercy, you enjoy many mercies. What is the loſs of a Wife, a Child, or any other temporal mercy, to a ſouls enjoyment of the favour of God, pardon of ſin, peace of conſcience hopes of Heaven, *&c.* Beſides you enjoy many temporal mercies that many of the precious ſons of *Zion* want, *&c.*

Fourthly, Conſider ſeriouſly of the reaſons of Gods ſtripping his people of their neareſt and their deareſt mercies; and they are theſe,

1. For a tryal of the ſtrength and power of their graces. 'Tis not every croſs, nor every loſs that tryes the ſtrength of a Chriſtians graces: *Job* held bravely

ravely in the face of many afflictions or a time, but when he was thorowly vet to the skin, then he acts like a man ather void of grace, than like a man hat did excell all others in grace. When God burns up the out-houſes, but leaves he Palace ſtanding; when he takes away he ſervant, but leaves the child; when e gathers here a flower, and there a lower out of mens gardens, but leaves he flowers that are the delight of their yes and the joy of their hearts, they ear it patiently and ſweetly: but when e burns up the Palace, and takes away he child, and gathers the faireſt flower all our garden, than we uſually ſhew ur ſelves to be but men, yea, to be weak en paſſionately crying out, *O my ſon* bſolom, *my ſon, my ſon* Abſolom, *would od I had dyed for thee O* Abſolom *my ſon, y ſon.*

2. God paſſes the ſentence of death pon mens deareſt mercies, that himſelf ay be more dreaded, and that his preious ſervants and their counſel may be e better minded and regarded. The *Egyptians* trembled not under ſeveral dgements, nor minded not what *Moſes* nd *Aaron* ſaid till God ſmote their ſt-born, and then they tremble, and en the ſervants of the Lord and their unſel found better quarter with them than

God tryed the ſtrength of *Abrahams* faith, and the ſtrength of *Jobs* patience, and the ſtrength of *Moſes* meekneſs, and the ſtrength of *Davids* zeal, and the ſtrength of *Pauls* courage to the utmoſt. God will not only try the truth, but he will alſo try the ſtrength of every grace that is in a believer ſooner or later. Exod. 12. 27, 30, 31.

It is the obſervation of *Theodoret*, that when God ſmote *Pharaohs* firſt born, he drew blood of the arm for the cure of the head: which becauſe

it mended not thereupon can e all to confuſion.

than formerly they had done. A Friends, Has the Lord ſmitten your firſt born (as I may ſay,) then look to it (you tender the honour of God, the a vancement of the Goſpel, the peace your own conſciences, the ſtopping the mouths of the wicked, and the gla ding of thoſe hearts that God wou not have ſadded,) that God be mo dreaded, and that his ſervants, and h ſervices be more owned, loved and r garded. The people of God, and t Ordinances of God, are to God as h firſt-born: and they that make light Gods firſt-born, God will make as lig of their firſt-born. Theſe *Ægyptia* had ſlain *Iſrael* Gods firſt-born, a therefore God ſmites their firſt-bor My deſire and prayer ſhall be, that Go removing and taking away your fir born (as I may ſay) may be the makin of more room in your boſomes for Go Chriſt, Saints and Ordinances, that your great loſs may be turned into t greateſt gain. And certainly, if th phyſick, this potion that is given you h an outſtretched hand from Heaven don work this, the next potion will be f more bitter.

John 5. 14.

3. God paſſes the ſentence of dea upon mens neareſt and deareſt mercie that he may win them to a more com

ple

pleat and ſull dependance upon his bleſſed ſelf: man is a creature apt to hang and reſt upon creature props: *I looked on my right hand, and beheld* (ſaith the Pſalmiſt) *but there was no man that would know me, refuge failed me, no man cared for my ſoul.* Well, what does he do now all props fail him? why now he ſweetly leans upon God. *I eryed unto thee O Lord, I ſaid, Thou art my refuge and my portion in the land of the living.* *Cynægirus* an *Athenian* Captain uſed great valour in the *Perſian* war, purſuing his enemies that were laden with the rich ſpoil of his countrey, and were ready to ſet ſail and be gone: he held the ſhip with his right hand, and when that was cut off, he held it with the left; that alſo being cut off he held it with the ſtumps till his arms were cut off, and then he held it with his teeth till his head was cut off. It is the very temper of moſt men and women in the world, they will hold up one prop, and if God cut off that, then they will catch hold on another, &c. till God cut off all their props, and then they will come and reſt and centre in God, in whom are all their well-ſprings.

Pſal. 124. 4.

Verſe 5.

Pſal. 87. 7.

4. God ſtrips his people of their dearſt mercies, that he may work their hearts to a more ſtrict and diligent ſearch and examination of their own hearts & wayes,

Lam. 3. 39, 40, 48.

חפשׂ Chaphas.

that they may ſay with the Church, *Let us ſearch and try our wayes, and turn to the Lord our God.* The Hebrew word that is rendred *ſearch*, ſignifies to ſearch as you would do to find out a diſguiſed perſon that puts himſelf into a ſtrange habit that he might not be diſcovered. When Gods hand, when Gods rod is upon our backs, our hands muſt be upon our hearts, and we muſt cry out, What evil have we done, what evil have we done; *Seneca* reports of one *Sextius*, who would every night ask himſelf three queſtions; 1. What evil haſt thou healed to day? 2. What vice haſt thou ſtood againſt this day? 3. In what part art thou bettered this day? When the ſtorm beats ſtrong upon you, you had need to ſee what *Jonah* is aſleep at the bottom of your ſouls, that ſo he being diſcovered and caſt over-board, your ſouls may be ſafe, for in the drowning of your ſins lyes the ſecurity of your ſouls.

That ſentence likes me well for you that he ſaid of himſelf, *I* have no wit but weeping.

5 He ſtrips his people of their deareſt outward mercies, that they may be more compaſſionate toward thoſe that are or ſhall be in the ſame condition with themſelves. The *Jews* at this day, in their very nuptial feaſts and mirth, break a glaſs with wine in remembrance of *Jeruſalem*, ſaying when they throw it down, Thus was *Jeruſalem* broken, and

what they ſpill in wine they fil with tears. Is it not a ſhame to have the ſame Name, the ſame Faith, the ſame Chriſt, the ſame profeſſion, &c. and to deſire alwayes to tread on Roſes, to be embarked in this great Ship of Chriſtianity with ſo many brave ſpirits, and to go under hatches to ſleep like the out-caſts and ſcorn of humane nature? Saints ſhould be like two Lute ſtrings that are tuned one to another, no ſooner one is ſtruck but the other trembles.

Diogenes taxed the folly of the men of his time, that they undervalued the beſt things, but overvalued the worſt. Ah that this were not the ſin and ſhame of profeſſors in theſe dayes.

6. God ſtrips his people of their neareſt and deareſt outward mercies, that they may the more prize, and the better taſte ſpiritual and heavenly mercies, he takes away uncertain riches, that they may the more prize certain riches; he takes away natural ſtrength, that they may the more prize ſpiritual ſtrength; he takes away the creature, that they may more prize their Saviour. Spiritual and heavenly things are of neareſt and greateſt concernment to you, ſpirituals, will only abide with you in all changes, ſpirituals can only ſatisfie your ſouls. The language of a gracious ſpirit is this, Ah Lord, as what I have if offered to thee pleaſeth not thee without my ſelf, ſo the good things I have from thee, though they may refreſh me, yet they cannot ſatisfie me without thy ſelf.

John 14. 8.

The fifth and laſt word of counſel that I ſhall give you, is this, Conſider ſeriouſly and frequently, that Gods taking away or removing of one mercy, is but his making of way for another, and uſually for a better mercy. He took from *David* a *Michal*, and gave him a wife *Abigal*, and *Abſolom*, and gave him a *Solomon*. He took away the bodily preſence of Chriſt from his Diſciples, but gave them more abundantly of his ſpiritual preſence, which was far the choicer and the ſweeter mercy. God will alwayes make that word good, *I will not leave you comfortleſs*, or as the Greek hath it, *I will not leave you as Orphans or fatherleſs Children*, no, I will come and comfort you on every ſide, and I will make up all your wants, and be better to you than all your mercies. *For your braſs I will give you ſilver, and for your iron you ſhall have gold*, &c.

John 16. 7, 8. *Hujuſmodi lucri, dulcis odor*: the ſmell of this gain is ſweet to many.

John 14. 18. ὀρφάνους ab ὀρφνὴ.

Iſa. 60. 17.

To draw to a cloſe, let that dead man or dead woman be lamented, whom Hell harboureth, whom the Devil devoureth, whom Divine Juſtice tormenteth: But let thoſe whoſe departed ſouls Angels accompany, Chriſt imboſometh, and all the Court of Heaven comes forth to welcome, account immortality a mercy, and be grieved that they are ſo long detained from the ſweet company of Chriſt, &c.

I desire you (and all others that shall read what is here written) to overlook the mistakes of the Printer, if you meet with any, I having no time to wait upon the Press to correct what may be found amiss. The perusal and acceptance of what I here present in love, I shall leave to your judgements, and rest,

Yours to love and serve in

our dearest Lord,

THOMAS BROOKS.

BRITISH
MUSEUM

A Saints Last Day is his Best Day.

Beloved, I am here at this time to speak a word to the living, my business being not to speak any thing of the dead. Be pleased therefore to cast your eye upon

ECCLES. 7. 1.

A good Name is better than precious Oyntment, and the day of death, than the day of ones birth.

I Shall stand upon the latter part of this Verse at this time.

And the day of death, than the day of ones birth.

THE *Greeks* say, *That the beginning of a mans Nativity, is the begetting of his Misery.* In Job 14. 1. *Man that is born a woman, is born to trouble* and sorrow. The Hebrew word that is there rendred (*Born*) signifieth also generated or conceived, to note to us, that man is miserable as soon as he is warm in the

ילוד *Jeludh.*

womb; he comes crying into the world. Before ever the Child speaks, he Prophesies by his tears of his ensuing sorrows.

A fletu vitam auspicatur, saith *Seneca.*

And this made *Solomon* to prefer his Coffin before his Crown, the day of his dissolution before the day of his Coronation. But not to hold you longer from what is mainly intended. The Observation that I shall speak to at this time, is this,

That a Believers last day is his best day, his dying day is better than his birth day.

This will be a very sweet and useful point to all believers. I shall first demonstrate the truth that it is so, and then make some use of this Point to our selves.

The first thing that doth with open mouth speak out this truth, is this, That death is a change of place, A believer when he dyeth, he doth but change his place; he changeth Earth for Heaven, a Wilderness for a *Canaan*, an *Ægypt* for a Land of *Goshen*, a dunghill for a Palace. As it is said of *Judas*, that *he went to his place.* A soul out of Christ is not in his place, beneath is his place. So when a believer dyeth, he goes to his place, Heaven, the bosome of Christ is his place. And that speaks out the truth asserted, *That a Believers dying day is his best day.*

2 Cor. 5. 6. A believer now is not in his place, but

is ſoul is ſtill working and warring, and e cannot reſt till he comes to center in he boſome of Chriſt. This *Paul* well nderſtood, when he ſaid, *I long to be diſ-lved, and to be with Chriſt.* I would fain eigh Anchor, hoyſe ſayl, and away ome. And upon this account thoſe recious ſouls groaned for deliverance, Cor. 5.2. *For this we groan earneſtly, de-ring to be cloathed with our houſe which from Heaven.* What is the ground? hy, 'tis this, *While we are in the body, we e abſent from the Lord.* We be not in ur place, and therefore we groan to be home, that is, to be in Heaven, to be the boſome of Chriſt, which is our roper place, our moſt deſirable home.

Phil. 1. 23.

Verſe 6.

The ſecond thing which doth demon-rate the truth aſſerted, is this, That eath is a change of company. The beſt hat breatheth in this world, muſt live ith the wicked, and converſe with the icked, *&c.* and this is a part of their iſery, 'tis their Hell on this ſide Heaven. his ſtuck upon the ſpirit of *David, Wo me that I am conſtrained to be in* Me-ek, *and to dwell in the Tents of* Ke-ar, *&c.* And ſo Jer. 9. 2. *O that I had in e wilderneſs a lodging place of wayfaring en, that I might leave my people, and go om them, for they be all adulterers, an aſſembly of treacherous men.* And this was

Pſal. 120. 5.

I have read of a good Gentlewoman, who being near death, cryed out, O Lord let me not go to Hell

that

where the wicked are, for thou knoweſt that I never loved their company in the time of life. ἐβασάνιζεν. Vide *Bezam.* Heb. 12. 22, 23.

that that did vex and tear *Lots* righte
ſoul, 2 Pet. 2. 7, 8. *His ſoul was ve*
from day to day with their unlawful de
The word ſignifies to *Rack*, he was ra
ed to ſee their unlawful deeds. O
death is a change of company; a
doth change the company of profe
perſons, of vile perſons, &c. for the co
pany of Angels, and the company
weak Chriſtians, for the company of j
men made perfect. That is a remarka
place, *We are come to Mount* Sion (ſa
the Apoſtle) *and unto the City of the*
ving God, the heavenly Jeruſalem, *and*
an innumerable company of Angels, to
general Aſſembly, and Church of the fi
born which are written in Heaven, and
God the Judge of all, and to the ſpirits
juſt men made perfect. Here is a chan
indeed. Death is a change of compan
as well as a change of place. And if th
be but well weighed, it muſt needs
granted, *That a believers dying day*
better than his birth day.

3. Death is a change of imployme
A believing ſoul when he dyes, change
his work and imployment. I open it thu
The work of a believer in this world ly
in praying, groaning, ſighing, mournin
wreſtling, and fighting, &c. And we ſe
throughout the Scripture, that the choi
eſt Saints that have had the higheſt V
ſion

ns of God, have driven this trade, ey have ſpent their time in praying, aning, mourning, wraſtling and fighe-, Eph. 6. 10. *For we wraſtle not againſt h and blood, but againſt Principalities, ainſt Powers, againſt Rulers of the rkneſs of this world; againſt ſpiritual ckedneſs in high places.* The truth is, e very life of a Believer is a continual rfare; and his buſineſs is to be in the d alwayes: they have to deal with otle enemies, malicious enemies, wake- enemies, and watchful enemies; th ſuch enemies, that threw down *dam* in Paradiſe the moſt innocent an in the world; and that threw wn *Moſes* the meekeſt man in the orld, and *Job* the patienteſt man in the orld, and *Joſhua* the moſt couragious an in the world, and *Paul* the beſt poſtle in the world, *&c.* A Chriſtians e is a warfare, *Job* ſaith, *All the time of y warfare will I wait till my change me:* I am ſtill a fighting ſaith *Job* with ſts and corruptions within; and with evils and men abroad; *All the time of y warfare will I wait till my change me:* So in the 2 Tim. 4. 8. *I have ught the good fight of faith,* &c. And ſo the 2 Tim. 2. 4. *No man that war- th intangleth himſelf with the affairs of is life,* &c. Death is a change of em-

ploy-

Probus a valiant Roman Emperours Motto was (*Pro ſtipe labor.*) No fight, no pay So *I* ſay, No Fight, no Crown, no Fight no Heaven.

Job 14. 14. צבאי

Alexander ſent meſſengers to *Mandanius* a famous Philoſopher, to tell him that if he wou'd do ſo and ſo, he ſhou'd be rewarded; and if he did not, he ſhould be put to death. The Philopher anſwered the

ployment, it changeth this hard service this work that lyes in mourning, wra ling, and fighting; for joying and sin ing *Hallelujahs* to the Almighty. No no prayers, but praises; no fighting a wraſtling, but dancing and triumphi Can a believing ſoul look upon this g rious change, and not ſay, Surely Be *is the day of a believers death, than the of his birth.* Death is the winding-ſh that wipes away all tears from the b lievers eyes, *Rev.* 7.9.

Death is a change of enjoyments well as a change of Employments. I ſh expreſs this in three conſiderable things.

1. It is a change of our more dark an obſcure enjoyment of God, for a mo clear and ſweet enjoyment of God. I ſ the beſt Believer that breathes in th world that doth ſee and enjoy moſt God, and the viſions of his glory, yet h enjoyes not God ſo clearly, but that h is much in the dark. The Apoſtle *Pa* was a man that was high in his enjo ments of God, yet while he was here the fleſh, he did but ſee as through glaſs: We *ſee through a glaſs darkly*; bu then face to face; then we ſhall kno even as we are known. God told *Moſ* that he could not ſee his face and live the truth is, we are able to bear bu little of the diſcoveries of God, ther being

Meſſengers, That for his gifts he eſteemed them worth nothing, ſeeing his own Country could furniſh him with neceſſaries; and as for death, he did not fear it, but wiſh it rather, in that it was a change unto a more happy eſtate. So far did meer Philoſophy carry men in the opinion of felicity.

1 Cor. 12. 12. *ἐν γρίγματι.* In a riddle.

eing ſuch a mighty majeſty and glory n all the ſpiritual diſcoveries of God. Ve are weak and able to take in little f God; we have but dark apprehenſi- ns of God; witneſs our tears, ſighs, roans and complaints; becauſe we go orward and backward: We look on the ight hand and on the left (as *Job* ſpeaks) nd God hideth himſelf that we cannot ee him. *Plutarch* tells of *Eudoxus*, that he would be willing to be burnt up preſently y the Sun, ſo he might be admitted o come ſo near it as to learn the nature f it. This is upon the heart of believers, Lord let us be burnt up ſo we may ſee hee more in all thy glorious manifeſta- ions, let us be poor, let us be any thing ſo that we may be taken up into a more lear enjoyment of thy ſelf. Ask them hat live higheſt in the enjoyment of God, What is your greateſt burthen? nd they will tell you, this is our greateſt burden, that our apprehenſions of God are no more clear, that we cannot ſee him face to face whom our ſouls do dearly love; Oh but now in Heaven Saints ſhall have a clear vition of God; there be no clouds nor miſts in Heaven.

Job 23. 8, 9.

Chryſoſtome profeſſeth, that the want of the enjoyment of God would be a far greater Hell to him, than the feeling of any puniſhment.

2. It is a change of our imperfect and incompleat enjoyments of God, for a more compleat and perfect enjoyment of him. As no Believer hath a clear ſight of

of God here, so no believer hath a
and perfect sight of God here. In
26. 14. how little a portion is heard
him (speaking of God) and of that
heard, ah how little a portion is und
stood! So in 1 Cor. 13. 12. *Now we*
through a glass darkly, but then face
face: Now I know in part, but th
shall I know even as also I am know
The soul while it is here, dares not b
say I enjoy something of God, and th
that I would not want for a thousa
worlds; yet my enjoyment is not fu
If you should say, Souls why do y
wait upon God in this Ordinance a
that Ordinance? they will answer, Th
we may enjoy God more fully. *Fly an*
speedily my beloved: what is the meani
of this language but this; O that I mig
be filled with the fulness of God. The
are no complaints in Heaven, because the
are no wants. O, when death shall gi
the fatal stroke, there shall be an e
change of earth for Heaven, of imperfe
enjoyments for perfect enjoyments
God; then the soul shall be swallowed u
with a full enjoyment of God; no co
ner of the soul shall be left empty, b
all shall be filled up with the fulness
God: here they receive grace for grac
but in Heaven they shall receive glo
for glory. God keeps the best wine t
last

דבר
Dabar. i. e. A word or thing. O how little a word, how little a thing is heard of him.

'Tis an excellent expression that *Augustine* hath, The good things of eternal life (saith he) are so many, that they exceed number; so precious, that they exceed estimation; so great, that they exceed measure.

Esse Christum cum Paulo, magna securitas; esse Paulum cum Christo, summa felicitas. Ber.

For Christ to be with Paul, was the great

ſt; the beſt of God, Chriſt and Heaven, behind: here we have but ſome ſips, me taſtes of God, fulneſs is reſerved for glorious ſtate; He that ſees moſt of od here, ſees but his back-parts, his ce is a Jewel of that ſplendor and glory at no eye can behold, but a glorified e: our hearts are like a viol glaſs, which ill not fill on a ſudden, though it lye in e midſt of the Sea where all fulneſs The beſt Chriſtian is able to take in t little of God, their hearts are like e Widows veſſel that could receive t a little oyl. Sin, the world and crea-es, do take up ſo much room in the ſt hearts, that God is put upon giving t himſelf by a little and little, as pa-nts do to their children; but in Heaven od will communicate himſelf fully at ce to the ſoul, grace ſhall then be ſwal-wed up of glory.

3. It is a change of a more inconſtant d tranſient enjoyment of God, for a ore conſtant and permanent enjoy-nt of God. Here the Saints enjoyment God is unconſtant; one day they en-y God, and another day the ſoul ſits d complains in anguiſh of ſpirit. He at ſhould comfort my ſoul ſtands afar , my glaſs is out, my Sun is ſet, and hat can make up the want of this Sun as candle light, Star light, and torch-light,

teſt ſecurity, but for *Paul* to be with Chriſt, was the chieſeſt felicity. *Chryſoſtome* ſaith, If 'twere poſſible that all the ſuffe-rings of the Saints ſhould be laid upon one man, it were not worth one hours being in Heaven. Such is the greatneſs and fulneſs of that glory above. The Saints Motto is, *Migremus hinc, migremus hinc*, Let us go hence, let us go hence.

light, cannot make up the want of
light of the Sun; so when the Son
Righteousness hides his face, it is not
creature comforts that can make up
want of his countenance. *David* so
times could say, that *God was his porti*
and his salvation, and his strong tower; a
what not? and yet presently cryes o
Why art thou cast down O my soul, and
art thou disquieted within me? In o
place he saith, *I shall never be moved*, a
yet presently it follows, *Thou hidst*
face from me, and I was troubled. And t
is the state of a believer in this wor
But in Heaven there shall no clouds a
between the Lord and a believing hea
God will not one day smile and anot
day frown; one day take a soul in
arms, and another day lay that s
at his feet; This is his dealing with
people here. But in Heaven there is
thing but kisses and embraces, noth
but a perpetual enjoyment of G
When once God takes the soul u
himself, it shall never be night with
any more; never dark with that s
more, &c. all tears shall then be wiped
way. That is a sweet word in 1 Thes.
17, 18. *And so shall we be ever with*
Lord, wherefore comfort one another
these words. There are saith *Muscu*
Angels and Arch-angels in Heaven,

By death Saints come to a fixed and invariable eternity. *Nescio qui erit, quod ista vita non erit*, &c. Auguſt. *i. e.* What will that life be, or rather what will not that life be, since all good either is not at all, or is in such a life, light which place cannot comprehend, noises and musick which time cannot vanish away, odours which are never dissipated, a feast which is never consumed, a blessing which eternity bestoweth, but eternity shall never see at an end.

but they do not make Heaven, Christ is the most sparkling Diamond in the ring of glory. It is Heaven and happiness enough to see Christ, and to be for ever with Christ. Now, O what a glorious change is this? Methinks these things should make us long for our dying day: and account this life but a lingering death.

There is nothing excellent that is not perpetual, saith *Gregory Nazian.* Philosophers could say, that he was never a happy man that might afterwards become miserable. 1 Sam. 16 Psal. 42. Psal. 30. 6, 7. Eternity is that *unum perpetuum hodie.*

5. Consider this, Death is a change that puts an end to all external and internal changes. What is the whole life of a man but a life of changes? Death is a change that puts an end to all external changes: here you change your joy for sorrow, your health for sickness, your strength for weakness, your honour for dishonour, your plenty for poverty, your beauty for deformity, your friends for foes, your silver for brass, and your gold for copper: Now the comforts of a man are smiling, the next hour they are dying, *&c.* All temporals are as transitory as a hasty headlong torrent, a ship, a bird, an arrow, a post, that passeth by. Man himself, the King of these outward comforts; what is he but a meer nothing? the dream of a dream, a shadow, a bubble, a flash, a blast. Now death puts an end to all external changes: there shall be no more sickness, no more complaints, no more wants, *&c.*

And then it puts an end to all interna changes.

Now the Lord ſmiles upon the ſou and anon he frowns upon the ſoul: No God gives aſſiſtance to conquer ſin anon the man is carried captive by his ſi now he is ſtrengthned againſt the tem ptation, anon he falls before the tempt tion, &c. *Job* carried it out bravely i the midſt of ſtorms, and ſpeaks like a Angel: But when *Job* was wet to th ſkin, and the Arrows of the Almight ſtuck in him, and his day was turned in to night, and his rejoycing into mourn ing &c. then a man would have thoug him a Devil incarnate by his curſing But death puts an end to internal cha ges, as well as external changes: No the ſoul ſhall be tempted no more, ſi no more, be foyled no more. No you may judge by this, that a Chriſtia dying day is his beſt day. Death another *Moſes*, it delivers believers out bondage, and from making brick *Ægypt*, It is a day or year of Jubilee a gracious ſpirit, the year wherein goes out free from all thoſe cruel tas maſters which it had long groaned un der. The Heathen gods held death be mans *ſummum bonum*, his chief good; therefore when one of them h built and dedicated the Temple at D

pho

phos, he asked of *Apollo* for his recompence the thing that was best for man: the Oracle told him, that he should go home, and within three dayes he should have it; within which time he dyed: Thus the very Heathens themselves have consented to this truth, That a mans dying day is his best day.

6. Death is a Change that brings the soul to an unchangeable Rest, it is a bringing of the soul to bed to a state of eternal rest. That is the last demonstration of the Point, that a believers dying day is his best day. Now while we are here the soul is in a toss. The best man in the world that is highest and clearest in his enjoyments of God, is too often like to *Noahs* dove that found no rest? either he wants some external mercy or internal mercy, and will do so till the soul be swallowed up in the everlasting enjoyments of God: But death brings a man to an unchangeable rest. In Rev. 14. 13. *I heard a voice from Heaven saying to me, Write, from henceforth blessed are the dead that dye in the Lord*; Why? *for they rest from their labours*, &c. O saith he, Write it down as a thing of worth and weight, *Blessed are the dead that dye in the Lord, for they rest from their labours*, &c. Death brings the soul to unchangeable rest. In *Isa.* 57 1, 2.

Death is a rest from the trouble of our particular callings, it is a rest from afflictions, a rest from persecutions, a rest from temptation, a rest from desertion, a rest from sin, and a rest from sorrow. Gen. 8. 8.

Laurence Saunders kiſſing the ſtake, ſaid, Welcome the Croſs of Chriſt, welcome everlaſting life. *Funius* the *Italian* Martyr kiſſed him that brought him word of his execution.

The righteous periſh, and no man layeth it to heart, &c. he ſhall enter into peace, they ſhall reſt in their beds, each one walking in his uprightneſs. O, death is a change that brings a ſoul to unchangeable reſt, it brings a ſoul abed. This was that that made *Paul* long *to be diſſolved, and to be with Chriſt*: And the *Corinthians* to groan for deliverance. It was a notable ſaying of bleſſed *Cooper*, Many a day have I ſought death with tears, not out of impatience or diſtruſt (ſaith he) but becauſe I am weary of ſin and fearful to fall into it. You know how the Martyrs hugged the ſtake, and welcomed every Meſſenger of death that came to them, and clap'd their hands in the midſt of the flames. Death is a believers Coronation day, it is his marriage day: It is a reſt from ſin, a reſt from ſorrow, a reſt from afflictions and temptations, *&c.* Death to a believer is an entrance into *Abrahams* boſome, into Paradiſe, into the *new Jeruſalem*, into the joy of his Lord. And thus much for the doctrinal part: You ſee that it is clear by theſe ſix things, *That a Believers dying day is his beſt day*, and *the day of his death better than the day of his birth.*

I might by many other arguments demonſtrate this truth to you, but let theſe ſuffice.

ſuffice, becauſe I would not willingly keep you longer from the uſe and Application of the point: Application being the life of all teaching. Now the

First Uſe ſhall be this. Then never mourn immoderately at the death of any believer, let them be the moſt excellent and uſeful that ever lived. Death is to them the greateſt gain: And it ſpeaks but much ſelfiſhneſs in us to be more taken with the gain and benefit that redounds to us by their lives, than with the happineſs and glory that redounds to them by their deaths. In the primitive times when God had paſt the ſentence of death upon their deareſt comforts, Chriſtians did carry it at a more high, ſweet and noble rate, than now dayes they do. Remember this, death doth that (I ſay) in a moment, that no graces, no duties, nor no Ordinances could do for a man all his life time; it frees a man from thoſe diſeaſes, corruptions, temptations, *&c.* that no duties, nor graces, nor Ordinances could do. When *Abram* came to mourn for his deceaſed *Sarah*, he mourned moderately for her (imported by a ſmall Caph in the word *Libcothath*, that ſignifies to weep, לִרְדֹּתָהּ that Hebrew word there is one little letter extraordinary to note that *Abraham* wept but a little for her, not be-

Death is not *mors hominis*, but *mors peccati*, not the death of the man, but the death of his ſin. Gen. 23. 2.

cause she was old and overworn (as some Rabbins say,) but because her dying day was her best day. When *Luther* that famous instrument of God buried his daughter, he was not seen to shed a tear. So Mr. *Wheatley* (who was famous in his time) when as he had preached his own childs Funeral Sermon upon this Subject, *The will of the Lord be done*. He and his Wife laid their own child in the grave. This is the first Use, let us not mourn immoderately for any believers death.

The people in *Thrace* mourn and greatly lament at the birth of their children, because of the sorrows and troubles they are born to, and they greatly joy and rejoyce at the death of their children, because death is the funeral of all their sorrows. Death is not such as you, as some would paint it.

Then in the next place, fear not death. Compose your spirits; say not of death as that wicked Prince said to the Prophet *Hast thou found me O my Enemy?* but rather long for it, not to be rid of troubles, but that the soul may be taken up to a more clear and full enjoyment of God. Your dying day is your best day. Good *Jacob* dyes with a sweet composed spirit; he calls for his children, and blesseth, and kisseth them, and gathers up his feet into his bed and dyes. *Moses* that morning that the Messenger came to him, and told him he must dye, he goes up the hill, sees the Land of *Canaan* at a distance, and dyes. *Cato* a Heathen man told *Cæsar*, that he feared his pardon more than the pain that he threatned: *Joseph* built his sepulchre in his own

It was the saying of an Heathen man, That the whole life of a man should be nothing else but (*Meditatio mortis*,

garden. And some Philosophers had their graves alwayes open before their gates, that going out and coming in they might alwayes think of death, for in life they found comforts to be rare, crosses frequent, pleasures momentany, and pains permanent. Believers, your dying day is your best day; Oh then be not afraid of death, and that you may not, remember that it is not such a sleight matter as some make it, to be unwilling to dye. There is much reproach cast upon God by believers being unwilling to dye; you talk much of God, Heaven, and Glory, *&c.* and yet when you should come to go and share in this glory, you shrug, and say, Spare me a little: Is not this a reproach to the God of glory? But that this counsel may stick upon you, remember these five things.

a meditation of death. See Deut. 32. 29. *Alexander* the Great did ask the Indian Philosopher how long a man should live; saith he, until he think it better to dye than to live.

1. Christs death is a meritorious death. Can a believer think upon the death of Christ as meriting peace with God, pardon of sin, justification, glorification, and yet be afraid to dye? What, is the death of Christ thus meritorious, and shall we still be unwilling to depart?

2. Is not death a sword in your Fathers hand? It is true, a sword in a mad mans hand, or in an enemies hand, might make one tremble, but when the sword

is in the fathers hands, the child doth not fear. Grant that death is a sword, yet why should the child fear and be afraid, when it is in the fathers hand that will be sure to handle it so, as he shall not be hurt or cut by it.

3. Remember that Christs death is a death conquering death; he hath taken away the sting of death that it cannot hurt you; and his death is a death sanctifying and a death sweetning death; he hath by his death sanctified and sweetned death to us.

Death is a fall that came by a fall, to dye is to be no more unhappy, if we consider death aright O (saith one) that I could see death, not as it was, but as thou Lord hast now made it, it is the greatest Monarch and the antientest King of the world; Death reigned from *Adam* to *Moses*, saith St. *Paul*, Oh but the Lord Jesus hath as it were disarmed death, and triumpht over death, he hath taken away its sting so that it cannot sting us, and we may play with it, and put it into our bosomes, as we may a Snake whose sting is pulled out. The Apostle upon this consideration challengeth death, and out-braves death, and bids death do his worst in that, 1 *Cor.* 15. 56, 57.

4. Did not Christ willingly leave his fathers bosome for your sake? Did he not

The fear of death is worse than the pains of death. (*Timor mortis ipsa mo te prior*) because fear of death kills us often, whereas death it self can do it but once. *Ejus est timere mortem qui ad Christum nolit ire.* *Cyp.* Let him fear death that is loth to go to Christ. *Mori non metuo sed damnari metuo.* I fear not to dye, but I fear to be d mned, saith one, *una guttula plus valet quam cœlum & terra.* *Luther* speaking of the blood of Christ, saith, that one little drop is more worth than

ot willingly dye for you; did Christ lead thus, These robes are too good or me to leave off, this Crown too glorious for me to lay aside, I am too great o suffer for such a people: No, but he adily leaves his fathers bosome, he layes own his Crown, and puts off his robes, nd suffers a cursed, cruel, and ignominious death. Ah souls you should eason thus, Did Christ dye for me that might live with him? I will not therefore desire to live long from him, all men go willingly to see him whom they ove, and shall I be unwilling to dye, hat I may see him whom my soul loves? hall Christ lay by all his glory and omp, and marry a poor soul that had either portion nor proportion: and hall this soul be unwilling to go home o such a husband? O, think of it you ouls that are unwilling to dye.

Present life is not (*vita, sed via ad itam*) life but the way to life; for when ve cease to be men, we begin to be as ngels, they are only creatures of inferiour nature that are pleased with the resent: Man is a future creature, the eye f his soul looks back, the Labourer astens from his work to his bed, the Marriner rows hard to gain the port, the Traveller is glad when he is near his Inn, o should Saints when they are near death,

Heaven and Earth.

If the souls under the Altar, cry *usq; quo Domine*, how long Lord, if they solicite for the day of judgement, why not I for the day of death, since deaths day is but the eve of Gods day.

Zeno said, *I* have no fear but of old Age.

death, becauſe then they are near Heav
they are near their Inn.

5. Are you not compleat in Chriſt
why ſhould a believer be afraid to d
that ſtands compleat before God in t
righteouſneſs of the Lord Jeſus? If w
ſhould appear in our own righteou
neſs, in our own duties, it would b
dreadful to think of dying, but a belie
er is compleat in him, *&c. Ye are com
pleat in him*, Col. 2. 10. In *Rev.* 1
4, 5. they are ſaid to be *without fau
before the Throne of God.* And in Can
4. 7. *Thou art all fair, my love, and the
is no ſpot in thee:* A believer when h
dyes he appears before God in the righ
teouſneſs of Chriſt; all the ſpots an
blemiſhes of his ſoul are covered wit
the righteouſneſs of Chriſt, which is
matchleſs, ſpotleſs, pearleſs, righteou
neſs. Chriſts Spouſe hath perfection o
beauty, ſhe is all glorious within an
without, the is ſpotleſs and blameles
ſhe is the faireſt among women, that ſh
may be a meet mate for him that is fai
er than all the children of men, *Pſal.*
45. 2. The Saints are as that Tree o
Paradiſe, *Gen.* 3. fair to his eye, an
pleaſant to his palate, or as *Abſalom* i
whom there was no blemiſh from hea
to foot, think of theſe things to ſweete
your laſt changes, and to make you lon

Ipſe unus erit tibi omnia, quia in ipſo uno bono, bona ſunt omnia. Aug. One Chriſt will be to thee inſtead of all things ſe ſe, becauſe in him are all good things to be found.

be in the bosome of Christ.

Sixthly, Consider that the Saints dying y is to them the Lords pay day. Every rayer shall then have its Answer, all ngrings and thirstings shall be filled d satisfied; every sigh, groan and tear at hath fallen from the Saints eyes, all then be recompenced. Then they all be paid and recompenced for all ublick service, and all family service and l closet service. Now a Crown shall be t upon their heads, and glorious Robes ut upon their backs, and golden Scepters ut into their hands, their dying day be- g the Lords pay day, they shall hear the ord saying to them, *Well done good and ithful servants, enter into your Masters* y. In that day they shall find that God not like *Antiochus*, who promised of n, but seldome gave; no. Then God will make good all those golden and glo- ious Promises that he hath made to hem, especially those that are cited in he Margent. * Now God will give them old for brass, and silver for iron, felici- y for misery, plenty for poverty, honour or dishonour, freedome for bondage, Heaven for Earth, an immortal Crown or a mortal Crown.

That is not death but life, that joins the dying man to Christ; and that is not life but death, which separates the living man from Christ.

* Rev. 2 10. & 3. 4 12 22. & 7. 16,17.

Seventhly, Consider this, The way to glory is by misery, the way to life is by death. In this world we are all *Benonies*, the

the Sons of sorrow, the way to Heaven by weeping cross; Christs passion was before his ascension day, none passeth to Paradise, but by burning Seraphims, we cannot go out of *Egypt* but through the Red Sea, the children of *Israel* came to *Jerusalem* through the Valley of tears, and crossed the swift River of *Jordan* before they came to the sweet waters of *Siloam*. There is no passing into Paradise, but under the flaming Sword of this Angel death; there is no coming to that glorious City above, but through this strait, dark, dirty lane; no wiping all tears from your eyes, but with your winding-sheet, which should make you entertain death (*Non ut hostis sed hospes*) not as a Foe, but as a Friend, not as a stranger, but as a guest that you have long looked for, and bid welcome death more blessed than your birth. Every man is willing to go to his home, though the way that leads to it be never so dark dirty or dangerous, and shall believers be unwilling to go to their homes, because they are to go through a dark entry to those glorious lightsome and eternal Mansions that Christ hath prepared for them? surely no.

A man will easily swallow a bitter Pill to get health. The Physitian helps us not without pain, and yet we reward him for it.

Death to a believer is the gate of Heaven, it is (*Janua vitæ*) the door of life, it conveyes us out of the wilderness into *Canaan*, out of a troublesome Sea into a quiet Haven. John 14. 1, 2, 3.

Eighthly, Consider, That while we are in this world, our weak and imperfect and diseased bodies, cast chains, and fet-

ters

, restraints, hinderances, and impedi-
nts upon the soul, that the soul is hin-
d from many high and noble actings,
ich in a state of separation it is free to.
a state of separation the soul works
rer, and understands better, and dis-
rses wiser, and rejoyces louder, and
es noblier, and desires purer, and hopes
nger than it can do here.

When *Plato* saw one over indulgent to his body, by high feeding it, he askt him what he meant to make his Prison so strong.

Tis reported of *Apollonius*, That he
a familiar spirit engaged in a Jewel.
h is the soul of man in the body; the
l while it is in this body of clay, can-
act like her self, like a spirit whose
ure is to soar aloft towards the place
ence she came. When the soul is upon
wings for Heaven, the body like
ump of lead pulls it down to the
th, &c.

Now the soul cannot look out at the
s, but it will be infected, nor hear by the
, but it will be distracted, nor smell at
nostrils, and not be tainted, taste by the
gue, and not be allured, and touch by
hand, and not be defiled. Every sense
member is too ready upon every oc-
on and temptation, to betray the soul,
ich should make us willing to dye, and
ong for that day wherein our bodies
l be glorified.

The Greeks call the body the souls bond, the souls Sepulchre.

h believers, it will be but as a day be-
those bodies of yours, that are now
like

like a Picture out of frame, or a ho
out of repair that are now deformed a
diseased, &c. shall be agile and nimb
Matth. 17. 2. swift and facile in their motion, for clar
and brightness they shall be like Chri
body when it was transfigured, they sh
be very amiable and beautiful, they sh
be impassible and immortal. Here
bodies are still dying. It is more pro
to ask when we shall make an end of
ing, than to ask when we shall dye. De
is a Worm that is alwayes feeding at
Root of our lives, which should m
death more desirable than life.

Ninthly, Dwell much upon the rea
Luke 2.28,29, 30. ness and willingness of other Saints
dye. Good old *Simeon* having first l
Christ in his heart, and then taking h
up in his arms, he sings, *Lord now le
thou thy Servant depart in peace, for m
eyes have seen thy salvation.* I have li
enough, I have my life; I have lo
enough, I have my love; I have
enough, I have my sight; I have se
enough, I have my reward; I have
rowed enough, I have my joy. So the
2 Cor. 5. lieving *Corinthians*, they groaned
nestly to be cloathed upon with t
house which is from Heaven, they gr
ed that mortality might be swallo
up of life, and *that they might be a
from the body, and present with the L*

So *Paul* desires earnestly *to be dissolved, and to be with Christ, which is best of all.* So those in *Peter, they look for and hasten the coming of the day of God.* They are said to hasten the day of God, in respect of their earnest desires after it, and in respect of their preparations for it. So the souls under the Altar, cry, *How long Lord, how long?* &c.

So *Paula*, that Noble Lady, when one did read to her, Cant. 2. 11. *The winter is past, and the singing of Birds is come.* Yea, she replyed, *the singing of Birds is come*, and so she went singing into Heaven. So *Juel, Lord now let thy servant depart in peace, break off all delayes, Lord receive my spirit.* Further he said, *I have not so lived, that I am ashamed to live longer; neither do I fear to dye, because we have a merciful Lord, a Crown of righteousness is laid up for me, Christ is my righteousness.* So another being in a swound, (as her friends thought) a little before her end, they cryed give her some *Rosa solis*, but she put it back, saying, *I have Rosa solis you know not of.* So Mr. *Pearing* a little before his death, said, *I find and feel so much inward joy and comfort in my soul, that if I were put to my choice whether to dye or live, I would a thousand times rather choose death than life, if it might stand with the holy will of God.* So Mr

Phil. 1. 23. 2 Pet. 3. 12. Rev. 6. 9, 10.

Let all the Devils in Hell (saith *Augustine*) beset me round, let fasting macerate my body, let sorrows oppress my mind, let pains consume my flesh, let watching dry me, or heat scorch me, or cold freeze me; let all these, and what can come more, happen unto me, so I may enjoy my Saviour.

Mr. *Bolton* lying on his death bed, [s]
I am by the wonderful mercies of God,
full of comfort as my heart can hold,
feel nothing in my soul but Christ, [w]
whom I heartily desire to be. Ah Chri[s]
ans! if the exceeding willingneſs of
Saints to dye, will not make you will[ing]
to dye, what will?

Pſa'. 23. 4.
Heb. 13. 5.

Tenthly and laſtly, Conſider this, t[hat]
the Lord will not leave thee, but be w[ith]
thee in that hour. *Yea, though I w[alk]*
through the valley of the ſhadow of dea[th]
I will fear no evil, for thou art with
thy rod and thy ſtaffe they comfort me, [ſa]
the Pſalmiſt. So the Apoſtle, *Let y[our]*
converſation be without covetouſneſs,
be content with ſuch things as you ha[ve]
for he hath ſaid, I will never leave th[ee]
nor forſake thee. There are five Negati[ves]
in the Greek, to aſſure Gods people t[hat]
he will never forſake them; five times
Scripture is this precious Promiſe rene[w]
ed, that we may preſs it till we ha[ve]
preſſed the ſweetneſs out of it. Thou
God may ſeem to leave thee, thou ma[y]
be confident he will never forſake th[ee]
Why ſhould that man be afraid of dea[th]
that may be alwayes confident of t[he]
preſence of the Lord of life?

Maximilian the Emperour was ſo delighted with that ſentence, *Si Deus nobiſcum,* If God be with us, who ſhall be againſt us, that he cauſed it to be written upon the walls in moſt rooms of his Palace.

The next Uſe ſhall be to ſtir you
up to prepare and fit for your dying d[ay]
Ah Chriſtians, what is your whole life
a

day to fit for the hour of death? what your great business in this world, but prepare and fit for another world? was a sad speech of *Cæsar Borgias*, who ing sick to death, said, *When I lived I vided for every thing but death, now I st dye, and am unprovided to dye.* Ah ristians, you have need every day to ay with *Moses*, *Lord teach us to number r dayes, that we may apply our hearts to sdom.* And to follow the counsel of Prophet *Jeremiah*, *Give glory to the rd your God, before he cause darkness, d before your feet stumble upon the dark ountains, and while ye look for light, he rn it into the shadow of death, and make gross darkness.* Old age is the dark ountain which makes a broad way nar- w and a plain way cragged. It is a high int of heavenly wisdom, to consider ur latter end. *O that they were wise, t they understood this, that they would sider their latter end.* *Jerusalem* paid r for forgetting her latter end. *Jeru- ms* filthiness was in her skirts, be- se she remembred not her latter end, refore also she came down wonderful-

Psal. 90. 13. Jer. 13. 16.

Deut. 23. 19.

James 1. 9.

To provoke you to prepare and fit a dying day, consider seriously these lowing things.

1. He that prepares not for his dying runs the hazard of losing his im-

Aut pœnitendum aut peccandum.

mortal soul. Though true repentance b never too late, yet late repentance is se dome true. The Heathen man could say *He that is not ready to repent to day, wi be less ready to morrow; his understan ing will be more dark, his heart more hard his will more crooked, his affections mor distempered, his conscience more benummed* &c. *Beda* tells a story of a certain grea man, that was admonished in his sickne to repent, who answered, *That he would not yet, for if he should recover, his compa nions would laugh at him*; but growing sicker and sicker, his friends prest him again to repent, but then he told them i was too late (*Quia jam judicatus sum & condemnatus*) *For now* (said he) *I am judged and condemned.* It is the great est wisdom in the world, to do that every day, that a man would do on a dying day. And to be afraid to live in such an estate as a man would be afraid to dye in. Ah souls, you are afraid to dye in such and such sins, and will you not be afraid to live in those sins?

2. Again, the certainty of death should bespeak you to prepare for death. When we would affirm any thing to be infallibly true, we say, *As sure as death. It is appointed* (saith the Apostle) *unto men once to dye, but after this the judgement.* The Greek word that is Translated, *It is ap-*

ppointed, signifieth, it lyeth as a mat s t; *Once*, implies two things. 1. A cer- inty, it shall once be. 2. A singularity, will be but once. *What man lives and all not see death?* (saith the Psalmist) hat is, no man lives and shall not see ath. In *Job* the Grave is called, *The use appointed for all the living. Solomon* lls the Grave (*Baiith Gnolam*, i. e. *Do- m seculi*) *The House of age*; the Learn- Translate it *Long home*, where men ust abide for a long time, even till the surrection. To live without fear of ath, is to dye living; to labour not to e, is labour in vain. Death hath for Motto, *Nulli cedo*, *I yield to none.* 'Tis creed that *all must dye.* Every mans ath-day is his dooms-day.

The *French* have a Proverb, *Three ings* (say they) *agree in the world, e Priest, the Lawyer, and Death.* The iest takes the living and the dead, the wer right and wrong, and Death the ak and strong. But the *Jews* have a tter, *In Galgotha are to be seen skulls of sizes*; that is, Death comes on the ung as well as the old, the Lot is fallen on all, and therefore all must dye. All n are made of one mold and matter. st thou art, and unto dust thou shalt return. have sinned, are fallen short of the glory of d, & therefore death must pass upon all.

Heb. 9. 27. ἀπόκειται
Psal. 89. 48.
Job 30. 23.
Eccles. 12. 5.
בחעולם

Adam of *Adamah*, *homo ab humo.*
Gen. 3. 19.
Rom. 5. 12.

3. The uncertainty of the time of your death do's bespeak you with open mouth to be in a constant readiness and prepa redness for death. No man knows when he shall dye, nor what kind of death he shall dye, whether a natural or a violent death. *Augustus* dyed in a Complement *Tiberius* in dissimulation. *Galba* with a sentence. *Vespasian* with a jest. *Zeuxe* dyed laughing at the Picture of an old woman which he drew with his own hand. *Sophocles* was choaked with the stone in a Grape. *Diodorus* the Logician dyed for shame that he could not answer a joculary Question propounded at the Table by *Stilpo*. *Joannes Musius* Preaching upon the raising of the woman of *Naim*'s Son from the dead, within three hours after dyed himself. *Felix* Earl of *Wartenberg*, sitting at Supper with many of his Friends, some at the Table fell into a discourse about *Luther*, and the peoples general receiving his Doctrine, upon which the Earl swore a great Oath, *That before he dyed he would ride up to the spurs in the blood of the Lutherans*; but the very same night God stretched out his hand against him, that he was choaked with his own blood.

Bibulus a Roman General riding in triumph in all his glory, a Tyle fell from a house in the street, and beat out his brains.

Consider in the last place, That it is a solemn thing to dye. Death is a solemn parting of two near friends, soul and body

y. Remember, all other preparations re to no purpoſe, if a man be not pre-ared to dye. What will it avail a man o prepare this and that for his children, indred or friends, *&c.* when he hath ade no preparations for his ſoul, for his ernal well-being? As death leaves you, judgement ſhall find you. If death ke you before you expect it, and are repared for it, it will be the more ter-ble to you; it will cauſe your counte-nce to be changed, your thoughts to troubled, your loins to be looſed, and our knees to be daſhed one againſt ano-er. Oh the Hell of horrors and ter-rs that attends thoſe ſouls that have eir greateſt work to do when they me to dye; therefore as you love your uls, and as you would be happy in death, d everlaſtingly bleſſed after death, epare and fit for death. Look that you ild upon nothing below Chriſt, look at you have a real intereſt in Chriſt, ok that you dye daily to ſin, to the orld, and to your own righteouſneſs. ook that conſcience be alwayes waking, eaking, and tender; look that Chriſt your Lord and Maſter; look that all ckonings ſtand right betwixt the Lord d your ſouls; look that you be fruit-l, faithful and watchful, and then your ing day ſhall be to you as the day of

He that prepares for his body and friends, but neglects his ſoul, is like him that prepares for his ſlave, but neglects his Wife.

When *I* was young (ſaith *Seneca* the Heathen) I then ſtudied *Artem bene vivendi*, the Art of living well, when Age came upon me, I then ſtudied *Artem bene moriendi*, the Art of dying well.

harvest to the Husband-man, as the day o deliverance to the Prisoner, as the day Coronation to the King, and as the da of Marriage to the Bride. Your dyin day shall be a day of triumph and exalta tion, a day of freedom and consolation a day of rest and satisfaction. Then th Lord Jesus shall be as Honey in th mouth, Oyntment in the nostrils, music in the ear, and a Jubilee in the heart.

A great man wrote thus a little before his death, *Spes & fortuna valete.* Hope and fortune farewell.

The last Use then is this, If a believer last day be his best day, then by the Rul of contraries, a wicked mans last da must be his worst day, for he must then lye down with the sins of his youth Death shall put an end to all the benefi and comforts that now thou enjoyest Now thou must say honours, friend pleasures, riches, credit, *&c.* farewe for ever, I shall never have good da more, I shall never be merry more; m Sun is set, my glass is out, my hopes fai my heart fails; all offers of grace a past, the Spirit will never strive with m more, free grace will never move m more, the golden Serpent shall never b held forth more, death will be an inlet t judgement, yea, to an eternity of misery What the voyce was of God to *Ada* upon eating the forbidden fruit, what th coming of the flood was to the prophan men of the old world, what the wate

Sigismund the Emperor, and *Lewis* the 11. of *France*, straitly charged all their servants, that they should not dare to name that bitter word Death, when they saw them sick, so dreadfull was the very thoughts of death to them.

of the red Sea were to *Pharaoh* and his Army, what the fire from Heaven was to the Captains that came up against *Eliah*, what the burning Furnace was to them that cast in *Shadrach*, *Meshec*, and *Abed-nego*, the same will be the day of death to prophane wicked souls. Ah sinners, my prayer for you shall be, That the Lord would awaken you, and set up a choice light in your souls, that you may see where you are, and what you are; that he would give you to break off your sins by repentance, and give you an interest in himself, that so *For you to live may be Christ, and to dye may be gain.* That *in life and death Christ may be advantage to you*; and that death may be the Funeral of all your sins and sorrows, and an inlet to all that joy and pleasure, that blessedness and happiness that is at Gods right hand.

FINIS.

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